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O R
S E R M O N
IN HONOUR OF
W H I T S U N D A Y,

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St. C H R Y S O S T O M;
Translated from the Greek, and never before published in our Language.

By the Rev. WILLIAM SCOTT, A. M.
Late *Scholar* of ETON, and TRINITY COLLEGE CAMBRIDGE.

L O N D O N:

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INSCRIPTION.

TO THE RIGHT REVEREND FATHER IN
GOD, JOHN, LORD BISHOP OF DURHAM,
THE FOLLOWING PANEGYRIC, ON THIS
GLORIOUS AND JOYFULL FESTIVAL, OF
THAT ILLUSTRIOUS FATHER OF THE
CHRISTIAN CHURCH, ST. CHRYSOSTOM,
WHO WAS NO LESS EMINENT FOR HIS
LEARNING AND ORTHODOXY, THAN HIS
PIETY, IS INSCRIB'D WITH ALL DUE
REVERENCE AND RESPECT, BY HIS
LORDSHIP'S

MOST DUTIFULL AND OBEDIENT

SON AND SERVANT,

WILLIAM SCOTT.

May 15, 1775.

To the READER.

AS the general INTRODUCTION and ADVERTISEMENT are already in the CHRISTMAS Sermon; and tho' they are equally as suitable and highly necessary to all the other FIVE: yet the Translator thought it unnecessary to præfix them to these, and therefore begs leave to refer his Readers to them as they stand there, with their only making such a small alteration or two, as their own Good-sense will naturally point out to Them, and by reading of which, They will the more readily enter into the noble and genuine Spirit of these that follow, and consequently will taste the beauties of them with a much greater degree of exactness and pleasure.

(6)

S E R M O N

IN HONOUR OF

W H I T - S U N D A Y,

Acts Chap. 2. Verse 4.

And They were ALL filled with THE HOLY GHOST: and began to speak with *other* Tongues, as THE SPIRIT gave Them utterance.

THE Gifts, my beloved [Brethren] which are so graciously dispens'd to Us: *this* DAY by the most mercifull God, are exceeding great, and surpassing all Human Expression and Understanding! Wherefore, let Us All rejoyce in common, and sing an Hymn of Praise and Thanksgiving to OUR LORD and MASTER!—*To day,* We are carry'd to the very *top* of Good
B Things!

Things! We are come to the very METROPOLIS of Festivals, [because] We are arriv'd at the very *Fruit* of OUR LORD's most gracious Promise! ["the *descent* of THE HOLY GHOST"!] "For if [or when] I go away, "saith He, [to his *Apostles*, in *St. John's Gospel*] "I will send unto You *another COMFORTER*" [i. e. THE HOLY GHOST] and [again He says to Them, to support Them under their doubts and fears] "I will not "leave You *comfortless*"! [or (like unto) *Orphans*!] Mark [my Brethren!] his exceeding great Care, and *inexpressible* Loving-kindness towards Them! for it was just before his return to Heaven, when He resum'd his THRONE of MAJESTY, and took his *seat* at the right hand of THE FATHER! and, *to day*, He graciously bestows upon Us the residence of the *Holy Ghost*! and, thro' it, sup-
 plys Us with numberless Blessings from Heaven! for tell Me [O Christian!] What is it of those Things, in which our Salvation is contained, that He has *not* provided for Us thro' THE SPIRIT?—By *it*, We are freed from *Bondage* [to *Sin*, the *World*, and the *Devil*!]—We are call'd to *Liberty*! We are led unto the *Adoption* [of Sons!]—and, as I may so say, [being] form'd from *above*" We can the more easily lay aside the grievous and disagreeable burden of our Sins!—From this
 Foun-

Fountain, both the Gifts of Revelations and of Healings, and All other Things, as many as are usual to adorn the *Church* of God, have their supply !

By this, [i. e. the *Spirit*] We have obtain'd a *remission* of [our] Sins !--By *this*, We have wash'd away all filth and corruption [of our Nature] !--By the gift of *this*, of *Men* We are become *Angels*, not by a change of [our] Nature, but what is more wonderfull, while We still retain *our* Nature, We shew forth the Conversation of *Angels* ! for so great is the Power of THE HOLY GHOST !—And [yet] as *that* Fire, which is perceiv'd by the Senses, makes soft Clay become an hard Shell : so the Fire of THE SPIRIT, when it receives a well-disposed Heart, altho' it found it [at first] softer than Clay : [yet can] make it harder than Iron ! and him, who but a little before was polluted with the *Mire* of [his] Sins, It [can] set him forth more splendid and brighter than the Sun !—And *this* it is, which the blessed [St.] *Paul* teaches Us, when he says [1 Ep. to the Cor.]. “ Do not err”, [my beloved Brethren !] “ neither *Fornicatours*, nor *Idolaters*, nor *Adulterers*, nor *Effoeminate*, nor *Abusers* of Themselves with Mankind, nor *Covetous*, nor *Thieves*, nor *Drunkards*, nor *Revilers*, nor *Extortioners*, shall inherit the King-

“dom of God”! and, when He had reckon’d up almost all kinds of Wickedness, and taught, that Those who subjected Themselves to such Sins, alienated Themselves from the *Kingdom*, he immediately adds, “And *such* [in your former state of *Heathenism*] were some of *You*, but [now, as *Christians*] Ye are *wash’d, sanctify’d, and justify’d*, [but] how, and in what manner, he immediately answers, By the name of “THE LORD JESUS CHRIST, and by THE “SPIRIT of our GOD”—Thou seest [now] O beloved [Disciple!] that THE HOLY GHOST causeth all this Wickedness to vanish away! and Those who were before given up by their Sins, He hath quickly led Them to the highest Honours!—

And, therefore, as We regard *your* love, [my Brethren!] and *our* care for your Salvation, it is necessary for Us to say for what reason [*our*] Lord bestow’d the *Fountain* of such good Things, not *immediately* after his *Ascension*, but left his *Disciples* to stay a few days by Themselves, and then sent down the *Gift* of THE SPIRIT; for [this seeming delay] was *not* done in vain, or *without* a Cause.—Mankind seldom set a proper value on Blessings that are *at hand*, and *always* about Them: nor do They honour *those* Things according to their worth, which appear great

great and pleasant, unless something *contrary* to this falls in their way : As for instance—to speak more plainly—He, that is *strong* and *healthy*, is neither sensible, nor can he know exactly, what blessings his Health bestows upon him, till he has [first] experienc'd a sudden and violent fit of *Sickness* : and He, who constantly sees *Day*, does not so much marvel at the *Light*, if the *Darkness* of *Night* did not now and then succeed it ! for an experience of *contraries* plainly teaches Us the quality of those things which We have formerly enjoy'd ;—[Thus in the case of our LORD's *Disciples*]--During his divine Presence, while They were conversant with *Him*, their Days were happy, and They enjoy'd numberless Blessings ! for all the Inhabitants of *Palestine* turn'd their eyes towards *Them*, as unto certain bright and shining *Stars* : when They rais'd the *Dead* to life again—cleans'd the *Lepers*—cast out *Devils*—heal'd *Diseases*—and did many *other* Miracles ! as *then* They were so famous and remarkable ! for which reason, [our LORD] permitted Them to be separated for a while from this prevailing power, [of THE SPIRIT] that when They were destitute of it, They might *then* learn of what infinite value the *presence* his Goodness had been to Them : and that when They had come to a sense [of the greatness] of their
past

past Blessings, They might receive with the greater readiness the gift of THE PARACLETE [i. e. COMFORTER, or HOLY GHOST] For *He* comforted Them under all their sorrows: and, on account of their MASTER's absence, being fill'd with grief and sadness *He* enlighten'd Them with the rays of *his own* light—rais'd Them from falling—dispell'd the Cloud of their dejected spirits,—and clear'd up their Doubts [and Fears!]*—*For even when They had heard their MASTER's voice, saying, “Go Ye and teach [or make Disciples of] all Nations”, yet They afterwards doubted, and knew not where each of Them must go, or to what part of the World to preach THE WORD! [Then] cometh THE HOLY GHOST in the appearance [as it were] of *Tongues*, distributing to each the parts of the World for their Doctrines: and, by the gift of a *Tongue* [or Language] as it were a Book, [or Tablet] it signifies to each the boundary of their Power and Doctrine committed to their charge! therefore did THE SPIRIT come [to Them] in the resemblance [as it were] of *Tongues*; and not only so, but to refresh our memories with an *old* piece of *History*;—For when, *formerly*, Men, affected with Madness, would build a Tower, which should reach up to Heaven, and by a *division* of *Tongues* [God] dispers'd their wicked Meeting

ing [or Agreement]: therefore *now* also does THE HOLY GHOST come upon Them in the appearance [as it were] of *fiery Tongues*, that by *this* means it may joyn together a World [so] divided!

Thus has a *new* and *wonderfull* thing [*this* DAY] come to pass! for as *then*, *Tongues* [or Languages] divided the World, and brought a wicked Agreement into [absolute] Discord: even so *now*, *Tongues* have joyn'd the World together: and have brought Things differing with each other into a perfect Agreement! Hence [THE SPIRIT came] in the likeness [as it were] of *Tongues*; but the *Tongues* [were] as of *Fire*, because the *Thorns* of Sin abounded in Us like a *Wood*!—for as a fat and fruitfull *Soil*, which is *not* cultivated, produces a much greater plenty of *Thorns*, [*Weeds*, or *Thistles*]: even so our Nature, which is good [at first] and having a disposition for the *fruit* of Virtue: yet because it has not receiv'd into it the *Plough* of Godliness, and the *Seed* of Divine Knowledge, it soon produces a number of *Thorns*, which [in time] spread into a *Wood* of Wickedness!—In like manner, again—as the face of the Earth is oftentimes *not* seen for the multitude of *Thorns*, and other bad *Roots* and *Herbs*: so the noble and pure Nature of our *Soul*, is *not* shewn forth, untill the *Husbandman* of Human Nature

ture is come, and, having sent down upon [Us] the fire of THE SPIRIT, hath both purg'd it, and prepar'd it to receive the Heavenly Seed [of God's Word!]—So great [my Brethren!] and *more* than these, are the Blessings, which are deriv'd upon Us *this DAY!* Wherefore, I exhort and beseech You, by the dignity of these Blessings which are [*now*] bestow'd upon Us, let Us also celebrate *this FESTIVAL* [with all suitable Joy and a due Solemnity]! *not* crowning the Gates [of our City] with *Flowers* or *Roses*, but composing the dress of our Souls so as to make them appear beautifull! *not* adorning the *Forum* [or public Place of concourse] with *Tapestries*, but rendering the Soul neat and splendid by the Robe of *Wintue!* that so We may be able both to receive the *Grace* of THE SPIRIT, and then to gather it's Fruits!—

Now what the fruit of THE SPIRIT is, let Us hear [St.] *Paul*, speaking, (Gal. 5. 22.) “ But the fruit of THE SPIRIT,” says he, “ is *Love, Joy, Peace!*” Mark the exactness of [his] Expression, and the consequence of [his] Doctrine! He hath put *Love* in order, first: and then he hath mention'd what arise from it; he hath fix'd the *root* [of the Tree] and then he hath shewn Us the *fruit* [of it]; he hath laid the *foundation*, and then he

he hath brought Us to the *Building*; he hath begun from the *Fountain*, and then he is come to the *Streams*. For it cannot be, that We should be affected with Joy at Others, before We have first counted *their* Prosperity *our own*: and these things never appear from any other cause, till the force and power of Love [or *Charity* for all Mankind] shall prevail!—Love (or *Charity*) [in this Gospel-sense of the Word] is the *Root, Fountain, and Mother* of all [our] Blessings! for, as a *Root*, it throws out numberless branches of Virtue: as a *Fountain*, it pours forth many streams: and, as a *Mother*, it shelters in her bosom All Those who fly to her [for relief]! Which, indeed, when the blessed [Apostle St.] *Paul* had duly consider'd, he call'd it “the fruit of THE SPIRIT”; but elsewhere [Ep. to the Rom. 13. 10.] he hath given it so great a præ-eminence, as to call it “the *fullness* of the *Law*”! “For Love, says he, is the *fulfilling* of the Law”. And indeed, our LORD Himself has propos'd to Us nothing else, as a sufficient mark, by which any one might try a Disciple of his, than what is taken from Love; saying (John 13. 35.) “By *this* [i. e. “Love, or *Charity* in general,” as an undoubted Mark or Sign] “shall all men know that Ye are MY *Disciples*, if Ye have LOVE one to another.

The substance of the *present* FESTIVAL, and for what cause We celebrate it, is, "That THE HOLY SPIRIT [by it's various Gifts, more plentifully pour'd down than ever before] is *now* come unto Us"! for as the only begotten SON of GOD is with all *good* and *faithfull* Men: so also is THE SPIRIT of GOD. Hence OUR LORD says, "He that loveth *Me*, will keep *my* Commandments: and I will ask my *Father*, and He shall give You another COMFORTER, that *He* may abide with You for ever, even THE SPIRIT of *Truth*"! as, therefore, CHRIST said this of *Himself*, "Lo! I am with You always, even unto the end of the World"! So He also said it of THE SPIRIT; plainly meaning, that in our celebrating this sacred and joyfull *Festival*, We are *not* limited as to *Time*; and thus *St. Paul* says, "Wherefore let Us keep the *Feast*"! tho', when He wrote this, it was not *then* Festival-time: for it was neither the Feast of the *Passover*, nor yet this of *Pentecost*: but [hereby] shewing, that it is not the *Time* which maketh the *Feast*, but a *clean* Conscience! for a *Feast*, [or *Festival*] is no other than Cheerfullness of Heart: and nothing else maketh a spiritual and sensible Cheerfullness, but a Consciousness of *Good Works*! and He that hath a

Good

Good Conscience and such Works, can always keep a *Festival*.—

I would fain speak [to You, my Brethren, more particularly!] of the *substance* of this glorious and joyfull *Festival*.—But I see I should be carry'd too far, and therefore shall only add a few things. “And when the Day of *Pentecost* was fully come,” [says *St. Luke* 2d. Chapt. of the *Acts*] “there appear'd unto
 “Them [the Apostles] cloven [or divided]
 “Tongues, *as it were* of Fire, not of
 “Fire, that nothing of *human* sense
 “might be suppos'd of THE SPIRIT”. For
 as [at OUR LORD'S Baptism] in the River *Jordan*, [when THE HOLY GHOST descended upon Him] it did not descend in the *bodily shape* or *likeness* of a *Dove*, but as a *Dove* [or any other Bird] descends, [i. e. in a quick and *fluttering* manner with it's Wings, when it is alighting on the Ground] So also here—
 not of Fire, but *as it were* of Fire;—so again he says, “And suddenly there was a noise” not “of a rushing, mighty Wind, but *as, or*
 “*as it were*, of a rushing, mighty Wind”. And for what cause [think Ye] did *Ezekiel* receive the gift of Prophecy [by THE HOLY GHOST] not by any thing *as of, or as it were*, of *Fire*, [like the Apostle] but of a *Boak*; for thus He speaks concerning it (Chapts. 2d. and 3d.) “And He [i. e. THE SPIRIT]

“ put a roll of a Book [i. e. *as of a Book*] into
 “ his mouth “ and it was written within and
 “ without, Lamentations, and Mourning, and
 “ Woe! and he [Ezekiel] did eat it, and it was
 “ in his mouth as Honey for sweetness”; But
 of the *Apostles* it was *not* so: “ but there ap-
 “ pear’d unto *Them* Tongues *as it were of*
 “ Fire—*There, was as of a Book and Writings*
 —but *Here, were as of Tongues and Fire*—
 Because *He* [the Prophet] was sent [to the
 Jewish Nation] accusing *Them* severely of
 their Sins, and lamenting the Calamities [that
 should befall *Them*] but *These* [the Apostles]
 went out, taking an account of the Sins of
 the whole World! and therefore *He* receiv’d
 a *Writing*, as a Remembrance of their Cal-
 amities that were to come: but *These* receiv’d
Fire, so as to burn up the Sins of the World,
 and to cause them to vanish away! for as
Fire falling among Thorns, easily disperses
 them all: so also the Gift of THE SPIRIT
 cancels the Sins of Men! But the senseless,
 unbelieveing Jews, who, when these things
 were done, ought to have been astonish’d,
 to have trembled, and ador’d HIM who be-
 stow’d so graciously this Gift of THE SPIRIT,
 betray’d their ignorance and malice, by ac-
 cusing the Apostles who were thus fill’d with
 it, as tho’ “ They were full of new Wine”!
 but mark, [my Brethren!] the malice and
 madness

madness of *Men*, and the gentle nature and obedience of *Angels*! for the *Angels*, when *They* saw [OUR LORD] carrying up the First-Fruits of our Nature [to Heaven] rejoyc'd and said, "Lift up, your Gates, O Ye Rulers!" "and be Ye lifted up Ye everlasting Doors!" "and THE KING OF GLORY shall come in"!—

Many, therefore, and frequent are the Blessings which descend from *Heaven* to *Earth* upon Mankind in general! but those of *this DAY* are such as were never deriv'd [upon Us] before! Let Us just compare, then, a few in the first Ages of the World, with these of *to day*, that We may see the difference! God rain'd *Manna* upon the Earth, and gave Them [the Israelites] the bread of Heaven: Moreover also He gave Them *Quails* to satisfy their hunger, and *Water* even out of a *Rock* to quench their thirst!—He accepted their sacrifices by sending *Fire* from Heaven to consume them from the Altar--*Rain* also came to Them, and divers *other* Miracles to save Them from perishing by Hunger or being destroy'd by their Enemies! These were confessedly, Acts truly great, and worthy the Power and tender Mercy of God! but the Gifts of THE SPIRIT *to day*, are much greater! for neither *Manna*, *Quails*, or such like, but a shower of *spiritual* Gifts, collected like Mountains of Snow, came down *to day* from above! not
exciting

exciting the *Earth* to bring forth fruit, but persuading Human Nature to render unto God the fruit of Virtue and Piety!

Thou hast seen now [O Christian] the power of THE SPIRIT in blotting out and extinguishing Sin! What must We think, then, of *Those*, who daringly blaspheme it's MAJESTY! for as it forgives Sins, it is blasphem'd in vain by [all such] *Hæretics*!—If there was *no* HOLY GHOST, We could not say “that JESUS is THE LORD”; [so *St. Paul*] says expressly, (1 Ep. Cor.) “For “no Man can say that JESUS is THE LORD “but by THE HOLY GHOST”. Neither could the *Faithfull* call upon GOD: for We say, “OUR FATHER which art in Heaven”!—As, therefore, We could not call JESUS *The Lord*, nor upon GOD as OUR FATHER: hence it is plain what *St. Paul* says (Ep. to the Gal.) “But because Ye are *Sons*, GOD “hath sent *The Spirit* of his *Son* into our “hearts, crying *Abba, Father*”! Hence, [O Christian] when Thou callest upon GOD [as] FATHER, remember, that, THE SPIRIT moving [thy] Soul, Thou art thought worthy of that Address.—Had there been *no* [HOLY] GHOST [or SPIRIT] the Word of Wisdom, and Knowledge had never been in the Church! so says *St. Paul* again, (1 Ep. Cor.) “For to *One* is given by THE SPIRIT the
“ Word

“ Word of *Wisdom*! to *Another*, the Word
 “ of *Knowledge* by the *same SPIRIT*”! nei-
 ther had there been *Pastors* and *Teachers* in
 the Church! for *These* also are made by THE
 SPIRIT: so *St. Paul* says [in his *Charge* to
 the Elders of the Church of *Ephesus*, for
 whom he had sent to meet him at *Miletus*,
 20th. Chapt. of the Acts, verse 28th.] “ Take
 “ heed to Yourselves, and the whole Flock,
 “ over whom THE HOLY GHOST hath ap-
 “ pointed You *Pastors* and *Overseers*”!—
 Regard not, then, the nature of what is seen,
 but consider the *Grace* [or *Gift* of THE SPI-
 RIT] that is *not* seen!

Was not THE SPIRIT present, the Church
 [i. e. the whole *Christian* World] could not
 subsist! now as it *does* subsist, it is plain that
 it is blest with it's *Divine* Presence!—We
 can, therefore, no longer doubt what OUR
 LORD did at his return to Heaven after his
 Resurrection from the Dead: “ That by hav-
 ing made Himself THE GREAT SACRIFICE
 for *lost* Man, He reconcil'd THE FATHER to
 his *undutifull* and rebellious Children”! and,
 that He has perfectly done this, He has
 plainly shewn it *this* DAY, by his sending
 down upon Us the various Gifts [by THE
 SPIRIT] of this most happy and blessed Re-
 conciliation! for [humanly speaking] when
 Enemies are reconcil'd to each other, the
 happy

happy Consequences are Congratulations, Gifts, and other Marks of Friendship. If, therefore, [my Brethen] We do but endeavour to send up to *Heaven* our *Faith*, *Repentance*, and a *Contrite* Heart, (as the good Centurion *Cornelius* did his *Prayers* and *Alms*) We shall (thro' CHRIST !) receive these gracious Gifts of THE SPIRIT ! and, in return for our Obedience, shall receive, by the Divine Power of the *same* SPIRIT, the fruits of Righteousness !

And that Ye may learn [my Brethren] how the Gift of GOD's reconciliation with *Man* is bestow'd upon Us by THE HOLY GHOST, I shall endeavour to persuade You from the *Scriptures*; from whence it will appear, that [God] takes away the Grace of THE SPIRIT, when He is angry with Us ! that, when Ye are persuaded, the absence of THE SPIRIT is a full proof of his Anger, and observe it (from it's blessed effects) sent down again, Ye may learn, that had He *not* been reconcil'd, *We* never had been blest with it's Divine Influence ! In the days of *Samuel* the *Prophet*, the Wickedness of old *Eli* in particular, and the *People* in general, was such as provok'd GOD to withdraw Himself from his People so, as to make " the *Word* of THE " LORD *pretious* in those days, in there being " NO *Vision*" ! [i. e. no extraordinary Presence
of

of the *Divine Power* by THE SPIRIT !]—
 from whence it is plain that the Gift of Pro-
 phesy [by THE HOLY GHOST] at that time
 was very rare !—So again the Anger of God
 is lamented and bewail'd in the book of
Judges and elsewhere, “ That there was nei-
 ther *Ruler*, nor *Prophet* in those days” !—
 and *St. John* says in his Gospel, “ That
 “ THE HOLY GHOST was not yet come,”
 [i. e. in that plentiful and superabundant
 manner as it was afterwards] “ because
 “ JESUS was not yet glorify'd” ! for as He
 was not yet crucify'd, THE HOLY GHOST
 was not given amongst Men [i. e. so plenti-
 fully as after it] Now that his being *Glorify'd*,
 was his being *Crucify'd*, is plain from what
 OUR LORD says Himself, in calling the *Cross*,
 a *Glory* !—(John 12. 28.)—Hence it appears,
 why THE SPIRIT was not given [i. e. in that
 plentiful manner] till *after* his Crucifixion :
 because the whole World was lying in Sin,
 in Offences, in Enmity, and in Dishonour
 [with it's CREATOR] !—The LAMB had *not*
 yet been offer'd up “ that taketh away the
 Sins of the World” ! and, therefore, as yet,
 no reconciliation [of God to *Man*] had been
 made !

Now this being the Case, the various Gifts
 of THE HOLY GHOST were *not* as yet sent
 down, as a full and infallible proof of this

reconciliation ! Well, therefore, might *our Blessed Lord* say to his *Disciples*, to comfort Them under their fears and sorrows at his Departure from Them, “ It is expedient for
 “ You that I go away : for if I do not, and
 “ reconcile the *Father*, THE HOLY GHOST
 “ [by a plentiful effusion of it’s various Gifts]
 “ will *not* come unto You” ! as, then, the
 absence of THE SPIRIT, plainly appears from
 the above Instances, to have been a Sign of
 God’s Anger [with the World] so, when
 Thou seest [O Man !] THE HOLY GHOST
thus sent down, as on *this* DAY, by such a
 plentiful effusion of it’s various Gifts upon
 the *Apostles* [and thereby upon all *true* and
faithfull Christians] Thou canst no longer
 doubt of God’s perfect reconciliation [with
Man !—Without the powerfull operation and
 assistance of THE SPIRIT, there is *no* remis-
 sion of Sins ! Thus says *St. Paul* in his Ep.
 to *Titus*—“ For *We* Ourselves also were
 “ sometime [i. e. once, or formerly, in our
 “ *Gentile*, or *Heathen*, state] foolish, dis-
 “ obedient, serving divers Lusts and Plea-
 “ sures, living in malice and envy, and
 “ hating one another ! But when the kind-
 “ ness and love of God *our Saviour*, appear’d,
 “ *not* by Works of Righteousness which *We*
 “ had done, but according to HIS Mercy
 “ He sav’d Us by the washing of Regenera-
 “ tion,

“*tion*, and renewing of THE HOLY GHOST!
 “ Which He shed on Us [as on *this DAY*]
 “ abundantly thro’ *Jesus Christ*! That being
 “ justify’d by HIS Grace [of the Gifts of THE
 “ SPIRIT] We should be made Heirs accord-
 “ ing to the hope of Eternal Life”!—

Wherefore [my Brethren! to conclude] let
 Us All, I beseech You, have recourse to it,
 so as to be interwoven in our Nature, and
 with it let Us receive this *Festival*! for where
Love is, it frustrates the Vices of the Soul!
 and stops the unreasonable fallies of a per-
 verse Mind—Hence, *St. Paul* [justly observes
 of it 1 Ep. Cor. “*Charity* vaunteth not itself—
 “ is not puff’d up—doth not behave itself
 “ unseemly”; [and Ep. to Rom. he says]
 “*Love* worketh not ill to it’s Neighbour”.
 Had *Cain* been conversant with *Love*, he had
 never kill’d his *Brother*! Take away the
Fountain of Envy, and You stop a *River* of
 all Evils! Cut off the *Root*, and You take
 away the *Fruit*! Now I speak these things,
 as being more carefull of Those that *envy*,
 than Those that *are* envy’d! and therefore,
 That We may be posselt of *that* Confidence
 which is inspir’d by *Love*, and reap a greater
 cheerfulness from this joyfull *Festival*, let
 Us take away from the Soul all spots and
 Blemishes, and (as the *Prophet* says) “ cast
 “ them off as filthy rags”, especially that of
Envy! for tho’ We should receive ten thou-
 sand *Virtues*, Yet We should fall from them
 all

all, while we were troubled with this bitter and destructive *Vice!* which, *God* grant that We may *All* avoid, and especially *Those*, who, *this DAY*, by the regeneration of *Baptism* and THE HOLY GHOST, have put off the *old* Garment of their *Sins*, and put on the *new* one of *Divine Grace*, and thereby be enabled to outshine the splendid rays of the Sun! Wherefore, I do most earnestly exhort and beseech You, who have *this DAY* been receiv'd as *Sons* by adoption, and invested with this splendid *Robe*, that Ye would preserve, with all due care, this cheerfulness [by THE SPIRIT] of which Ye are now possesst! that, having, as it were, *entrench'd* Yourself round against the entrance of the *Devil*, Ye may enjoy the more abundant *Grace* of THE SPIRIT, and be able to bring forth fruit, "Some *thirty* fold, some, *sixty*, and some, an *Hundred*"! and that Ye may be thought worthy to meet, without fear, THE KING of *Heaven*, when He shall come to distribute these inexpressible Blessings to All *Those* who have finish'd this present Life with [Piety and] Virtue, thro' [the same] JESUS CHRIST OUR LORD! To Whom, with the *Father* and the *Holy Ghost*, be ascribed, all *Honour*, *Glory*, and *Power*, both now and for evermore! *Amen.*